1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

enemy. When they had this information they divided the men into several sections, each under the command of a *fanalolahy*. In order to be recognized the soldiers wore a *felana* [disk of white shell] on the forehead or hair. About 2 A.M. the army took the road again to surround the village and attack it. The king and his company remained at the camp. The signal for assault was a volley fired into the village. The people in the village seized their arms and hurried to the defense. The battle began, the people fighting with spears and axes. If the defenders were defeated they took to flight. All the enemy men captured were killed on the spot; only women and children were taken as slaves. As for the enemy king, even if the village was taken he never left his house. He put his weapons beside him and sat at the eastern door waiting to go out. If he had the bad luck to fall into the hands of the *anakova*, brothers of the hostile king, he was killed on the spot, but if he was captured by a commoner, he was saved. The soldier lifted the enemy king on his shoulders and bore him out of the village to help his escape. After looting, the village was burned and the *ompiady* [combatants] went back to their camp with the booty. After complimenting the army and the soldier who had saved the enemy king, the king gave the order to retire. When he arrived at his own village the booty was divided. The king received the largest share, then the *fanalolahy*, then the ordinary soldiers. If there were prisoners the king always kept his share and employed them in his service. Those falling to the *fanalolahy* and soldiers were usually sold or exchanged for cattle. The proceeds were divided among them. After the war the relatives of the prisoners sent their king to buy them back. The king liberated them for from ten to fifteen cattle each. If they were not ransomed, they were sold to the east coast tribes for guns and powder." These tribes sold them in turn to European and Arab slave traders.

It has seemed best to give this account in full, but a few comments are necessary. The *fanalolahy* were simply warriors who had distinguished themselves in previous expeditions. The rank was conferred by general consent and not as a reward for any specific act of bravery or even for length of service. Although they acted as officers or leaders in action, their powers over the other soldiers were very indefinite and there was nothing like military discipline. The *ombiasy* ("medicine-man") certainly played a much more important part in the expedition than has been ascribed to him, but the extent of his activity is uncertain. Among the Menabe, as will be shown presently, he was practically the leader. The peculiar

701 arrangement by which an enemy king took no part in the combat and was saved by any commoner who captured him was due to the social organization of the Ilongo. Among them one gens had attained royal rank and nearly all the kings belonged to it. The commoner was thus saving the life of one of his own king's relatives.

726 Among the Menabe the whole arrangement was looser and more democratic. There were no kings in the old days and war was decided upon by the influential men of the gens. Later, when royal institutions had been introduced, the king and council decided on war and the king then had a trumpet blown to summon the whole village to the public square. There he announced that they would make [791] war on such and such a village on such and such a date. The date was always a propitious one chosen by an *ombiasy* who had been selected for his skill in such matters and who would look after the magical details of the expedition. Messengers were sent to the other villages of the gens and to allied gentes. If it was a great undertaking all the able-bodied men of the tribe participated, if a small expedition each village furnished a quota fixed by the king. The *fanalolahy* seem to have had less authority here than in the south. To distin- [714] guish them from the other soldiers they wore a *felana* ("shell disk") and crocodile-tooth charm on the left side of the forehead and a broad bandoleer hung with charms (called *tamango*) passing over the right shoulder. There were no other war costumes, although all warriors wore charms. Painting for war was unknown.

726 On the day fixed the warriors assembled in a camp outside the 782 village. This was usually near the village sacred place, where the ancestral stones were erected. There seem to have been no taboos in connection with the camp. Women and children could visit it and young men about to go on the expedition often celebrated their marriages there. Cattle were killed, the number depending on the size of the war party, and the best ox was chosen for sacrifice. The sacrifice was made at the ancestral stones by the regular ritual (see Prayer and Sacrifice). The officiating *mpisaorana*, the hereditary sacrificial priest, was chosen by the *ombiasy* from among the *mpisaorana* present, and he also advised whether the parts offered were to be grilled or boiled. The usual invocation was made to the gods and ancestors, but they were asked to bless the expedition and the chief against whom it was directed was named. The party sometimes remained in camp as much as three days.

726 The expedition left the camp at the exact moment set by the 791 *ombiasy* and both he and the king accompanied it. The *ombiasy's*